9: Ober N-5 (1876-1878) 1895
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In the Island of St. John are some rocks covered with incised figures, which are called the "Carib rocks,"—rude petroglyphs without meaning; but undoubtedly of aboriginal origin. Throughout the Greater Antilles, I cannot recall any of these petroglyphs, and they seem to be peculiar to the Carib area, other and finer ones being found in the island of St. Vincent. The descendants of the Caribs to-day are confined to two islands only, Dominica (which was the first land sighted by Columbus on his second voyage) and St. Vincent, the former between latitude fifteen and sixteen north, and the latter in latitude thirteen. They are described in my book on these islands,[1] published fifteen years ago, and I will not repeat my descriptions, except to state that there are some twenty families of pure blood remaining in Dominica, and perhaps half a dozen in St. Vincent. There may be three hundred in each island, but so intimately mixed with the negroes that their distinguishing features are nearly obliterated. They dwell on the windward or eastern coast of either island, in each having a portion of land assigned them, which they cultivate in common, or which, at least, is not owned in severalty. They subsist upon the fruits of their agricultural labors and the sea, eked out with the scant products of the chase, consisting mainly of small birds, agoutis, and iguanas. Their huts are almost as primitive as at the time of discovery, being constructed of palm logs and thatched with palm leaves. In Dominica most of them speak the French patois (a legacy from the former owners of the island), and in St. Vincent, English; being Catholics in the former and Church of England in the latter, as to their religious faith. All vestiges of their native religion have apparently disappeared, although they still have a belief in the jumbies and wood-spirits of the negroes. They are to-day gentle and easily managed, showing no trace of the warlike spirit of their ancestors; in shape they are robust, well-formed, with

[1] See "Camps in the Caribbees," by *F. A. Ober.* Boston, 1879.

9: Ober N-5 (1876-1878) 1895
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The Caribs have an ancient and natural language, such as is peculiar to them, and also a bastard speech, with foreign words, chiefly Spanish, intermixed. Among themselves they always use the natural language, in conversing with Christians the bastard speech. . . . The women also have a different speech from the men. . . . It hath been observed that the men are less amorous than the women; both are naturally chaste; and when those of other nations look even earnestly at them, and laugh at their nakedness, they were wont to say to them, 'you are to look on us only between both the eyes.' . . . Yet, it must be confessed that some have degenerated from that chastity, and many other virtues of their ancestors, the Europeans having taught them many vices,—to the perpetual infamy of the Christian name. . . They are great lovers of cleanliness, bathing every day; are generous, hospitable and honest. . . . It is also a manifest truth, confirmed by daily experience in America, that the holy sacrament of baptism being conferred on these savages, the devil never beats or torments them afterwards as long as they live.[1]

"The Carib boys were compelled to pierce their food suspended from a tree with an arrow, before they could eat it. . . . They are said to have used poisoned arrows, dipping them in what must have been the urrari poison, obtained from Guiana. . . . Like many natives, they eradicated the beard and the hair on other parts of the body. . . . They compressed the skulls of new-born infants; and a hatred of the Arrowaks was instilled. . . . Their cabins were built of poles fixed circularly in the ground and drawn together at the top, covered with palm leaves, and in the centre of each village was a building larger than the others for public assemblage.

"The Caribbeans are a handsome, well-shaped people, of a smiling countenance, middle stature, having broad shoulders

[1] See Davies's "History of the Caribby Islands." London, 1666.

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The Indians of Guiana to-day, says a very thorough investigator, who published the results of his researches ten years ago,[1] are divided into four branches, as the Warrau, Arawak, Wapiana, and the Carib. "The languages of these four branches are quite distinct from each other; and within the language are dialectic variations. . . A stranger finds it difficult to distinguish, merely from appearances, the different members of the respective tribes. . . . The Arawaks are slightly taller than the Warraus; their bodies, though short and broad, are far better proportioned; skin lighter in color; expression of face brighter and more intelligent. . . . They are the most cleanly of all the Indians. . . . The Caribs are darker; somewhat taller than the Arawaks, bodies better built; having, in appearance and in reality, far greater strength; features coarser, with the appearance of greater power. . . . There is a constant enmity between Caribs and Arawaks. The Arawaks to this day retain a timid dread of the Caribs, who repay the feeling with contempt. . . . The Caribs are the most warlike of all, especially the pure Caribs. . . . They are peculiar among the tribes, in that they occupy no particular district, but are scattered more or less thickly throughout the country. . . . They are the great pottery-makers. . . . The Caribs seem to represent migrations into the country already occupied by the other tribes, and may be contradistinguished as natives and stranger tribes; the three branches of natives being all united by a common feeling of aversion to the Caribs, or strangers. . . . The natives all make their hammocks of the fiber of a palm (*Mauritia flexuosa*) while the Caribs make theirs of *cotton*. . . . The fact that the true, or island Caribs, had two vocabularies, one used by the men, and the other by the women, has long been known." Humboldt alludes to this difference of speech, and it is mentioned in my "Camps in

[1] "Among the Indians of Guiana," by E. F. Im Thurn. London, 1883.

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that they entertained the most remote idea of a northern ancestry. . . . The antipathy which they manifested towards the unoffending natives of the larger islands appears extraordinary; but it is said to have descended to them from their ancestors of Guiana; they considering those islanders as a colony of Arawaks, a nation of South America with whom the Charaibes of that continent are constantly at war. . . . But their friendship was as warm as their enmity was implacable. . . . The Caribs of Guiana still (18th century) cherish the traditions of Raleigh's alliance, and to this day preserve the English colors which he left them at parting."(?) — *Edwards's History of Jamaica.*

We have seen that historical tradition points towards the southern continent as their ancestral abiding-place; let us make another inquiry. Of the animals that constituted their food-supply, nearly all the mammals were allied to species or genera of the South American continent; such were the Agouti, Peccary, Armadillo, Opossum, Raccoon, "Musk-rat," the Dumb Dog (now extinct), perhaps the Alco, the Yutia and Almique (of Cuba), and possibly, in the extreme south, a species of monkey. Add to these the Iguana, which is peculiarly tropical, the many birds, and the fishes, and we have their entire food-supply of an animal nature; saving that the Caribs are said to have been anthropophagous; though I doubt if they were more than ritual cannibals, at the worst.

We have seen, also, that the present Caribs of Guiana conform in many respects to those of the islands, and have the same characteristics, preserving their ancient dislike of the Arawaks to the extent of positive aversion. It only remains to quote from a high authority as to their linguistic affinities, to close this summary of points of resemblance. As to the larger islands being inhabited by Indians speaking the same tongue, we may recall that a Lucayan interpreter served Columbus throughout his

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cruisings among the various islands. Says the authority just alluded to, Dr. D. G. Brinton, "The Arawak stock of languages is the most widely disseminated of any in South America. It begins at the south with the Guanas, on the headwaters of the river Paraguay, and with the Baures and Moxos on the highlands of southern Bolivia, and thence extends almost in continuity to the Goajiros peninsula, the most northern land of the continent. Nor did it cease there; all the Antilles, both Greater and Lesser, were originally occupied by its members, and so were the Bahamas, thus extending its dialects to within a short distance of the mainland of the northern continent, and over forty-five degrees of latitude. Its tribes probably at one time occupied the most of the lowlands of Venezuela, whence they were driven, not long before the discovery, by the Caribs, as they also were from many of the southern islands of the West Indian archipelago. The latter event was then of such recent occurrence that the women of the Island Caribs, most of whom had been captured from the Arawaks, *still spoke that tongue*. They were thus the first of the natives of the New World to receive the visitors from European climes; and the words picked up by Columbus and his successors on the Bahamas, Cuba and Haiti, are readily explained by the dialects of this stock. No other nation was found on any part of the archipelago except the two I have mentioned. . . . The culture of the Arawak stock was generally somewhat above the stage of savagery. On the West Indies Columbus found them cultivating maize, potatoes, manioc, yams and cotton. They were the first to introduce to Europeans the wondrous art of tobacco smoking. They wove cotton into garments and were skilful in polishing stone. They hammered the native gold into ornaments, carved curious masks of wood, blocked rude idols out of large stones, and hollowed the trunks of trees to construct what they

000 Spirit. The missionaries exhausted themselves in vain in the 17th
797 century in trying to inculcate in them the principles of Christianity and several were massacred on the island of St. Vincent, so that by the beginning of the 18th century they had given up converting them. The Caribs sometimes let themselves be baptized because for them it was an occasion for celebration and drinking, in addition to which the governors or the principal inhabitants of the French islands took pleasure in serving as their godparents and showered them with gifts; but hardly had they reached home then they forgot all the instruction they had received. "The reason for the small success of the missionaries in the conversion of the Caribs," says Father Dutertre, "is the unfortunate impression which the life of the Christians had made on them, strewn with cruelty and exhibiting habits more barbaric than
771 those of the islanders." Today the remaining Caribs are Catholics, like most of the blacks of Dominica and their chief has even placed a portrait of the Pope in a conspicuous place in his house. French
[793] priests serve as their pastors and there existed at Salybia, the principal
[346] settlement of the territory, a little church which was blown down by a cyclone and which they are engaged in /143/ rebuilding. Next to it is the only school in the region, attended by young Caribs and young mestizos of both sexes.

191 The Caribs of Dominica are truly polyglot; they speak the French patois with the blacks, which is the same in this island as in Guadeloupe and Martinique; they know a few English words which they use in their relations with officials or various merchants; finally, among themselves, they still make use of a certain number of words of their ancestral language, a language which includes, as we have already seen, two idioms, one spoken by the men, the other by the women.

115 One of my colleagues, born and long since settled in Dominica but of a French family and having pursued his medical studies in France, Dr. Daniel Thally was kind enough to give me a Carib vocabulary which he collected in 1916 and 1918 from an old native woman, the daughter of Jean-Baptiste and Marie-Louise, named
197 Rosalie who was between 75 and 80 years old. This vocabulary,
192 carefully studied on my return to France with the learned collaboration of Dr. Rivet, allowed us to recover from it some words of the Carib vocabulary of the Antilles as it was in the time of /145/ Father Breton (1), who has left us a grammar and a dictionary of this

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10:Neveu-Lemaire--13b K-5 (ca. 1920) 1921 ST13 Callinago ST13

Neveu-Lemaire

Carib vocabulary collected in Dominica

French words (English Equivalents)		Vocabulary of Dominica	Vocabulary of the Caribs of the Antilles, according to Father Breton	Galibi & Arawak
Soleil	Sun	wayóu	huéyu	vel'ou
Lune	Moon	nounou	nonum	nouna, nouno
Éloile	Star	youra		
Eau, rivière	Water, river	túna	tóne	touna
Pluie	Rain	hóuya	oya F	hóuya ••
Vent	Wind	kabáli	calabáli	kabáli ••
Père	Father	noukousóuli	noucóuchili F	
Femme	Woman	hinaróu	inharou F	hinaróu ••
Enfant	Child	birahóu	iráheu F	
Caraïbe	Carib	kaifuna		
Nègre	Negro	mikerou	méguerou F	
Chien	Dog	aouli	auli	
Chat	Cat	mésou	mechou	mecho
Cochon	Pig	bourouho	boflirocou	bouiroucou
Chèvre	Goat	kabára •	cabrara	

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Carib vocabulary collected in Dominica (cont'd)

French words (English Equivalents)		Vocabulary of Dominica	Vocabulary of the Caribs of the Antilles, according to Father Breton	Galibi & Arawak
Lapin ?	Rabbit?	maseráka	máuchalaca	
Agouti	Agouti	pícari	pícouli	
Poule	Hen	cayaióu	cáyou F	
Pigeon ramier	Wood Pigeon	bakoukrà	oüacoùcoüa	
Lézard	Lizard	nourouma		
"	"	hináwe		
"(diable)	" (Devil)	mafuiyá		
Tortue marine	Marine tortoise	kataróu	catàllou	kataróu
Serpent	Snake	héwe	héhue	
Crapaud	Toad	ú a	hoúa	
Poisson	Fish	útu	aoto	oto
Requin	Shark	waïbárăwă		
Ecrevisse	Crayfish	isóurou		
Petit crabe des jardins	Paud crab		itóurourou	
Crabe	Crab	waráiba	oüaléiba F	
"	"	batchou		

Carib vocabulary collected in Dominica (cont'd)

French words (English Equivalents)		Vocabulary of Dominica	Vocabulary of the Caribs of the Antilles, according to Father Breton	Galibi & Arawak
Chou caraïbe	Carib cabbage	kwai	oüáhen F	
Igname	Yam	kapláoũ		
Patate douce	Sweet potato	mãmbi	mabi	mapi
Banane	Banana	barirou	balóulou	
"	"	bãkoũkoũ		baccóucou
Canot	Canoe	koũnoũ	canáoa	canoa, canaoua
Massue	Club	bóutou	iboútoulou	bóutou
Sabre, épée	Saber, sword	soubãrã	echoubàra	soubara
Danse	Dance	bináha	abinacáni	
Mort	Death	ilaháli		
Il est mort	He is dead		hilàali F	
Bonjour	Hello	mambuika	maboüica	
Tu es venu	You have come			maboui
Allons-nous-en	Let's go away	kaima waibouka		
Allons vite	Let's hurry	caimanco		
Allons	Let's go			kama
J'ai froid	I am cold	ham héli		

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10:Neveu-Lemaire-13eK-5 (ca. 1920) 1921 ST13 Callinago ST13

Carib vocabulary collected in Dominica (cont'd)

French words (English Equivalents)		Vocabulary of Dominica	Vocabulary of the Caribs of the Antilles, according to Father Breton	Galibi & Arawak
Froid	Cold		a moyénli	
Terme injurieux	Insult	ūmānĭsĭkóu		

F indicates the words belong to the feminine language, probably of Arawak origin.
• from cabra, a word of Spanish origin.
•• these words are Arawak and not Galibi.

[113]

1. Breton (R.), Dictionaire caraïbe-français /Carib-French Dictionary/. Auxerre, 1665, reprinted by J. Platzmann, Leipzig, 1892. Dictionaire français-caraïbe /French-Carib Dictionary/. Auxerre, 1666, reprinted by J. Platzmann, Leipzig, 1900.

192 language, dating from 1665 and 1666, and in addition, Arawak and
197 Galibi words, as one can see in glancing at the chart. (p. 14a)

This vocabulary is interesting from several points of view. First of all, it shows us the actual existence of a duality of language in the Carib population of the Antilles, a duality which continues in our time; indeed, we find several words from the feminine language of Arawak origin, the word hinarǒu, for instance, which means woman, as well as the words kabáli which signifies wind and hóuya which means rain. Beside these terms of incontestable Arawak origin, there exist a certain number, mentioned in the Dictionary of Father Breton as being part of the language of the women, and which probably have the same origin; such words as: noukousǒuli or noucǒuchili, father; birahǒu or niraheu, child; mǐkerou or meguerou, negro; cayaiǒu or cǎyou, hen; waráiba or oũ alẽiba (1), crab; kwai or oũáheu,

[194]

1. In the Carib language, the following consonants are frequently used one for the other: l and r
p, c and g
d and f
g and s
and thus certain writers have made caraïbe or caribe derive from Galibi, via such words as caribo, calibo, galibo.

Carib cabbage; ilahali or hilaali, death.

The present-day vocabulary of Dominica shows us, furthermore, that there existed in the Carib language of the Antilles many words of Galibi origin; thus wayǒu, sun, is veïou in Galibi; nounou, moon, is nouna or nouno; tũna or touna means water in both languages; útu, fish, is oto in Galibi; katarǒu denotes the marine tortoise in one of the other language; bourouhǒ, pig, is bouiróucou in Galibi; mésou, cat, is mecho; bǎkoũkoũ or baccoucou means banana in Carib as in

192 Galibi; māmbi, sweet potato, is mapi in Galibi; bóutou, club, and
197 soubara, sword are the same in the two languages; koūnoū, canoe, is canoa or canaoua in Galibi. The family links between the Galibis of the Guianas and the Carib of the Antilles are thus evident.

144 /146/ What will become of the few surviving Caribs of Dominica in the more or less distant future? The race seems to me fated to disappear shortly, not by extinction, for there is no reason why this prolific population, living in the same environment in which it has lived for centuries, should die out one day, but by intermarriage with the black race, which is much more numerous than itself and which constantly gains ground. Today already, of the five hundred individuals who inhabit the Carib territory, there are no more than a hundred of pure stock, and soon, as has been seen on the island of St. Vincent, one will probably find only mestizos or black Caribs and the last representatives of this race proud and indomitable, enterprising and warlike, sturdy though indolent, sometimes cruel, but always hospitable, will have disappeared forever from the surface of the globe.

M. Neveu-Lemaire

12: Taylor E-5 (ca. 1930-1937)1949
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the Spanish loan-words employed by the Carib of Breton's day show, they had already become familiar with iron, nails, wire, etc.

Rouse derives Columbus' "caribales" from "the term *Calinago* or *Calino*."[19] Breton gives: Callinago (Breton's *ll* probably approaches an apical *r*; while omission of the collective suffix, -go, would give Callina) as the men's, Calliponam [karipona] as the women's name for their tribe or nation. The form "caribales" is more likely to have come from the latter than from the former term.

"*Carib* men and women had certain differences in language, which may have been due to the fact that many of the women had been captured from the *Arawak*."[20] The persistence of such differences among the modern Black Carib of Central America (as also, by all accounts, among the last native speakers in Dominica and in St Vincent), would be hard to explain on similar grounds. Rouse seems to be unaware of the fact that, by Breton's time at least, the Cariban dialect of the Igneri's former conquerors had been reduced, in the speech of the Lesser Antilles, to much the same part as had Norman French, by Chaucer's day, in that of post-Conquest England. Therefore, although the Dominica Carib told Breton that they and the Guiana Galibi were of the same descent, their language was already basically different: "Le langage de nos Caraïbes est différent de celui des Gallibys de terre ferme"; and "Diversa utrisque linqua, licet illi ab his descendisse in Insulas dicant."[21]

"No estimates of the original population of the *Carib* islands have been discovered."[22] Nevertheless, the 1647 *Relation* speaks of the Caribs being "quite four or five thousand" in Dominica, and "sans nombre" in St Vincent; and elsewhere comments:

> It perhaps be asked why there are so few of them, especially in view of the multitude of their women. They tell you that it is on account of the Christians; for, as one of them told Father Raymond, the Spaniards twice massacred all the Savages of the island of St. Christopher; and once those of Guadeloupe, of whom there escaped only one woman and her children who ran away to the mountains, and, so they say, bred there. They tried to do the same in Dominica, and managed to kill quite half of those there. Since then they have been decimated by small-pox, which they call variola, and of which some died rotting, being still ignorant of any cure for this disease. Moreover, everybody captures and carries off or kills them: Flemmings, English, Spaniards, and their Allouagues, who are their enemies.[23]

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19 *Handbook*, p. 549.
20 *Ibid.*
21 Armand de la Paix, p. 49; Breton (?), p. 132: both in Rennard.
22 *Handbook*, p. 549.
23 Armand de la Paix, pp. 112 and 48.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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« man's speech » was then — and in all probability long had been — a secondary language learnt in late childhood for reasons of prestige. According to Island-Carib tradition, which there seems to be no cause for doubting, the explanation of this peculiar situation is that these islands had been conquered before the coming of the Europeans by a band of Galibi (*Kalina* or *True Carib*) warriors from Guiana, who had taken the female inhabitants to wife and killed all the men.

What we may call the national language of the historical Island-Carib is no more Cariban than is English, since the Norman Conquest, a Romance language. But although it is, like them, Arawakan, Kariphuna (Island-Carib) appears to have emerged from the parent tongue centuries before Taino, Lokono, Goajiro and Paraujano; and was therefore most probably brought to those islands by a separate migration. From radiocarbon dating it now appears, on the other hand, that the type of pottery known as « White-on-red », and found only in the valley of the Orinoco and in the Antilles, was being made on the lower Orinoco as early as 800 B. C., while a pre-ceramic culture flourished at the same period on the neighbouring island of Trinidad. At that time, the ancestors of the above-named Arawakan-speaking tribes formed, in all likelihood, a united people speaking one language; and we may conjecture that the first split came about through a partial migration that took horticulture and pottery to Trinidad. The geographical situation in historical times of the Taino, Island-Carib, and Lokono further suggests that the first migrants spread in the course of time to other, more northerly islands, where they were subsequently cut off from their fellow tribesmen in Trinidad by a second migration from the mainland — that of the Island-Caribs' Arawakan-speaking ancestors, who had not participated in the first migration.

It may be fairly assumed that horticulture and pottery were already known to an Arawakan-speaking tribe ancestral to all those we have mentioned so far; but it would not be surprising had the later migrants, whether friendly or hostile to the earlier settlers, introduced innovations that were welcome to the latter dwellers on the periphery of a culture-area. And indeed Taino and Island-Carib have in common several culture words that, whatever their ancestry, are not shared by Lokono or Goajiro, whose basic vocabularies apparently are closer to that of Taino than to that of the Island-Carib. So, for example, the basketry 'sifter' is called *hibis* in Taino and *hibiset* in Island-Carib, but *massale* (borrowed from a Cariban language) in Lokono; the little tree, *Bixa orellana*, whose fruit provided a red paint, is called *bila* in Taino and *bixet* in Island-Carib, but *orubali* in Lokono; *Genipa americana*, whose fruit provided a black stain, is called *huna* in Taino and *wana* in Island-Carib, but *luna* in Lokono; and the pineapple is called *ddiana* in both Taino and Island-Carib, but *wana* in Lokono. Institutional friendship, known both to the Taino and to the Island-Carib (but not to the Lokono), was designated as *eattao* (by the former) or *eatfed* (by the latter) 'our friend', *dattao* (by the former) or *adfed* (by the latter) 'my friend'. This last example also suggests a closer genetic relationship between Taino and Lokono, which also has the prefix *d(a)-* as marker of first person singular; compare Lokono *dabitadu* 'my clan' with Island-Carib *abitaru* 'my (fishing-) line', string (for bow), etc.

Also the Carib invaders of the Lesser Antilles undoubtedly brought with them changes and innovations, many of which are reflected in the vocabulary. To judge from the latter, these mainly concerned affinal (as opposed to con-

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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called *kadâsi*. Basketry «catchall» slung by a cord or band from the shoulder (*kabâle*), and «travel-baskets» carried in canoes or used in the home for storage (*iamadi*), are closely woven in twill or wickerwork and in a variety of patterns. Moreover, each such basket consists of a «head» and a «bottom» which telescope into one another; each of these in turn being made in duplicate of an outer «skin» and an inner «member» between which layers of cachibou leaves (*Calathea latea*) are arranged in such a way as to render the container waterproof.

For obvious reasons, stone implements, bone fish-hooks, and (later) baked-clay griddles and bows and arrows ceased to be made as soon as they could be replaced by their more efficient European equivalents. Nor have hammocks or pottery been regularly made for the past hundred years. But most of the basketry, dugout canoes, bromelia fishing-lines, wooden mortars and pestles and troughs, cane-presses, and calabash vessels are still made and used; while horticulture of the «slash and burn» variety is still carried on by means of the billhookshaped «cutlass» and the dibble or digging stick.

In their gardens or provision-grounds, which were (and are) always situated on the interior heights behind their homes, various kinds of manioc and sweet potatoes predominated. «Pumpkins» (*wouloma*) and maize were secondary crops. Plantains (*kobâle*), an importation from the Old World, and possibly bananas (of a variety called *kobâle*), were cultivated soon after the Conquest, and soon became very popular, as also did one tropical American species of yam (*Dioscorea trifida*, Island-Carib *kâwe*). The present-day predominance of other true yams from the Old World, oriental «dasheen» (*chou de Chine*), and New World tania (Island-Carib *mon tâte*, women *wâke*) is of recent date among the Indians of Dominica. With the exception of tania, these crops would seem to have been taken over from the Negroes in the last thirty or forty years in order to offset a decline in game, wild foodstuffs, and fish.

Island-Carib men continued to learn and use a special vocabulary of Cariban ancestry, which gradually dwindled until, a generation before the last native speaker of the Dominican dialect died (about 1930), this consisted of little more than a score of words, among which were those for «I» (m. *âu*, w. *wabâle*), «thou» (m. *amâre*, w. *kabâle*), «man» (m. *wâkeri*, w. *oûri*), and «woman» (m. *wâri*, w. *kâwe*), employed in a language whose flexions, syntax, and other basic vocabulary were essentially Arawakan.

Until the present «Carib Reserve» was formed in 1903, the Indians were scattered in various settlements along the north, east, and south shores of Dominica. The reservation is situated near the middle of the windward coast, and comprises 3700 acres of rugged indented coastline to which spurs run down from a mountain chain running roughly north and south. By the middle of the seventeenth century, the Dominican Island-Carib had, according to du Tertre, acquired a few slaves; and it is probably with these that miscegenation started. Today the Reserve has about five hundred inhabitants, of whom not more than a fifth can reasonably be considered as «full-blooded» Amerindians.

Plant lore among the Carib may be roughly divided into three classes:

1. Species, wild or cultivated, which are or may be used for food or drink.

2. Species, wild or cultivated, which are or may be used for domestic purposes, including the making of dugouts and all implements and utensils pertaining to hunting, fishing, gardening, food gathering and preparation.